So was, by birth, Heinrich Friedjung, the greatest, perhaps, of Austrian historians, whose writings range from *A Life of the Emperor Charles V* to *A History of the Struggle for Supremacy in Germany* (1859-1866)—still the best historical introduction to the "Austrian Question", and recently translated into English. Martin Philippson, son of one of the religious paladins of German Jewry, was forced to leave Germany owing to anti-Semitism, and Brussels (where he then settled) owing to anti-Teuton-ism: yet the greater part of his considerable historical output was devoted to strictly non-Jewish subjects. One should mention also the great classical historian Ludwig Friedlander and the mediaevalists Harry Bresslau and Philipp Jaffe—foremost among the six Jews who collaborated in the *Monumenta Germaniae Historica.*

In connexion with historical study, a further point may be accentuated. It is to a German of Jewish stock that Clio owes the popularisation of the materialistic interpretation of history, which looks primarily to economic forces and factors for the elucidation of historic phenomena. It is not necessary to follow this school in its wilder extravagances or to its political deductions to realise the solid substratum of truth on which it rests. There can be no doubt, moreover, as to the profound influence which it has exercised on contemporary historiography, or the manner in which it has infused past movements and causes and leaders with the breath of life.

As is the case with Shakespeare studies in England, German literary criticism and research may be assessed by the study of Goethe. All his most scholarly biographers and interpreters, as it happens, have been Jews. The pioneer of Goethe studies in Germany was Theodor Creizenach: later experts have included Morris, Geiger, Meyer, Bielschowski, Simmel, and Gundolf. For many years, the Goethe Archive in Weimar was under the